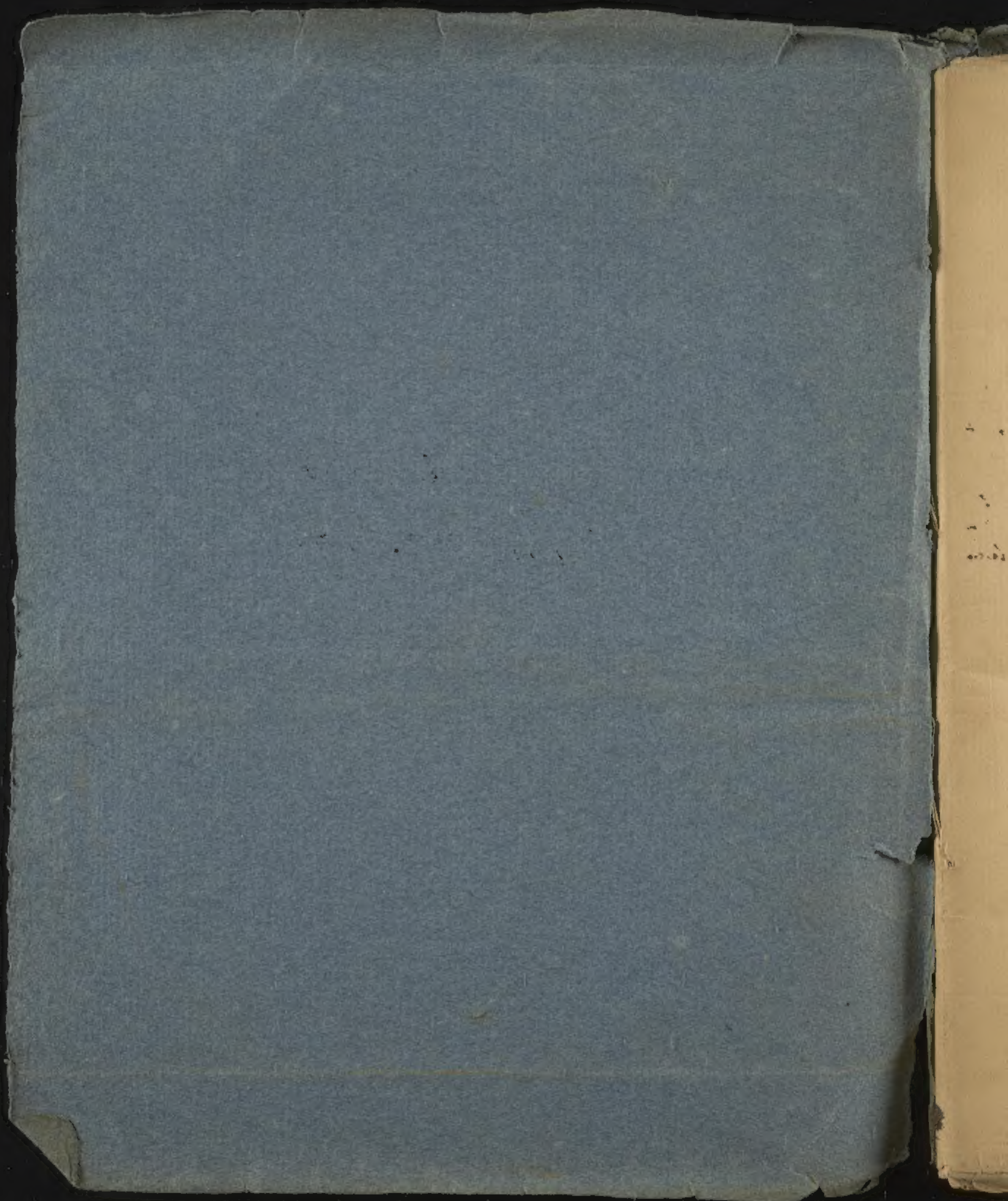


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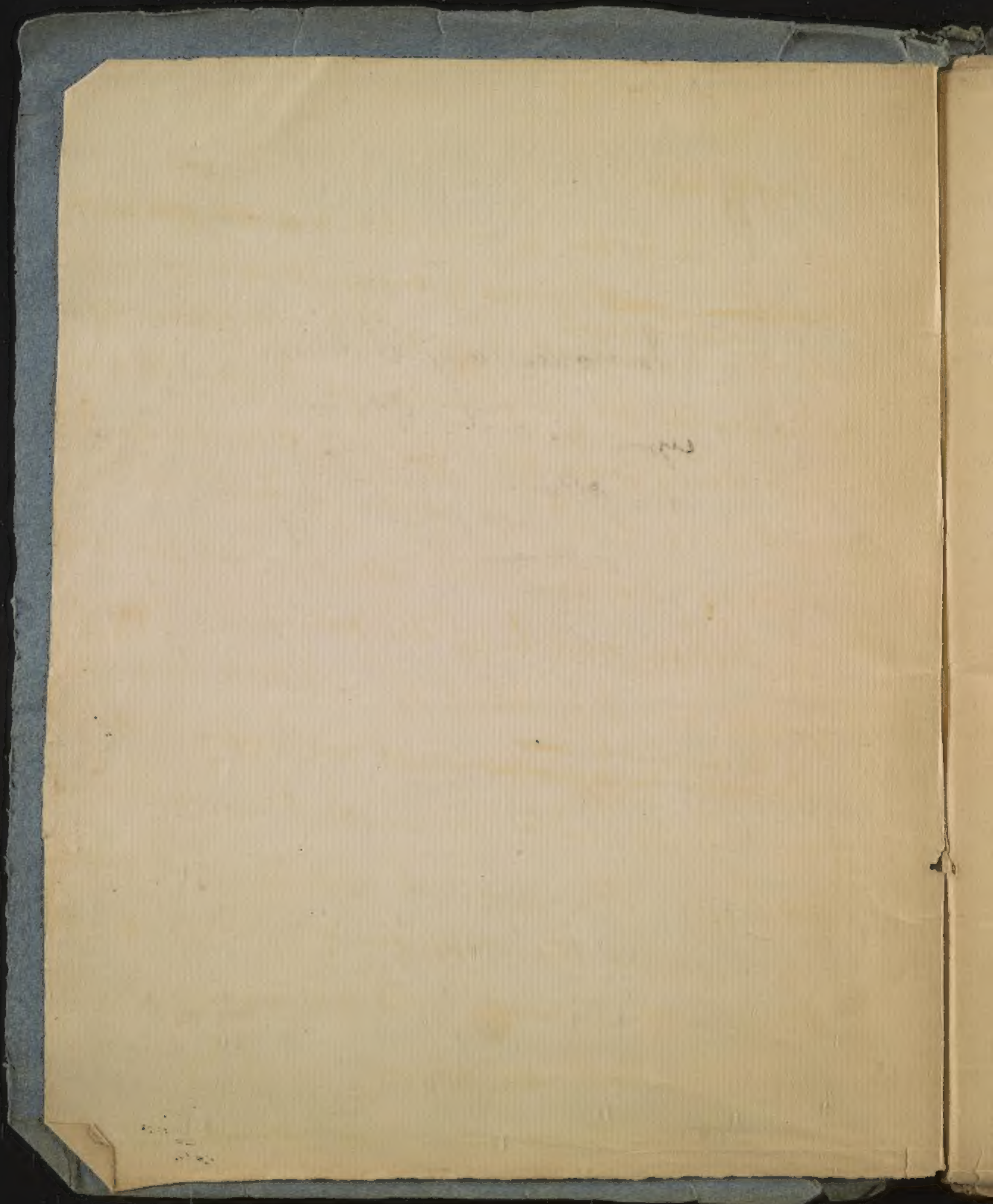






Introductory lecture  
upon the duties of physicians to  
each other. Delivered  
Novem<sup>r</sup> 2<sup>d</sup> 1822







gentlemen,

The duties of morality ~~and all of a positive~~  
~~nature~~ extend to every situation, and  
relations and  
to all the circumstances of life. A soldier upon  
his death bed at Secord's bridge during the re-  
volutionary war, sent for his Colonel, and  
asked him, if he had done his duty as a  
soldier "Yes said his Colonel, - and faithfully  
too". "Then said he) I die satisfied". Every  
profession like that of a Soldier's, has its  
appropriate ~~and~~ and specific duties,  
which require to be made known, and  
enforced. This remark applies in a peculiar  
manner to the profession of medicine. A  
Physician may be just in private life,  
faithful to his patients, but deficient  
in all the duties they owe ~~to each other~~.  
Thier



✓ Let it not be supposed gentlemen, that I mean to assume the office of a legislator upon this occasion. I am alike unequal and indisposed to such an undertaking. My only qualification to point out the duties I have mentioned, is founded upon having been a Spectator for more than half a Century of the good effects of performing, and <sup>of</sup> the extensive evils of neglecting them.

~~The design of the present lecture is to point out those duties, and to suggest motives to~~

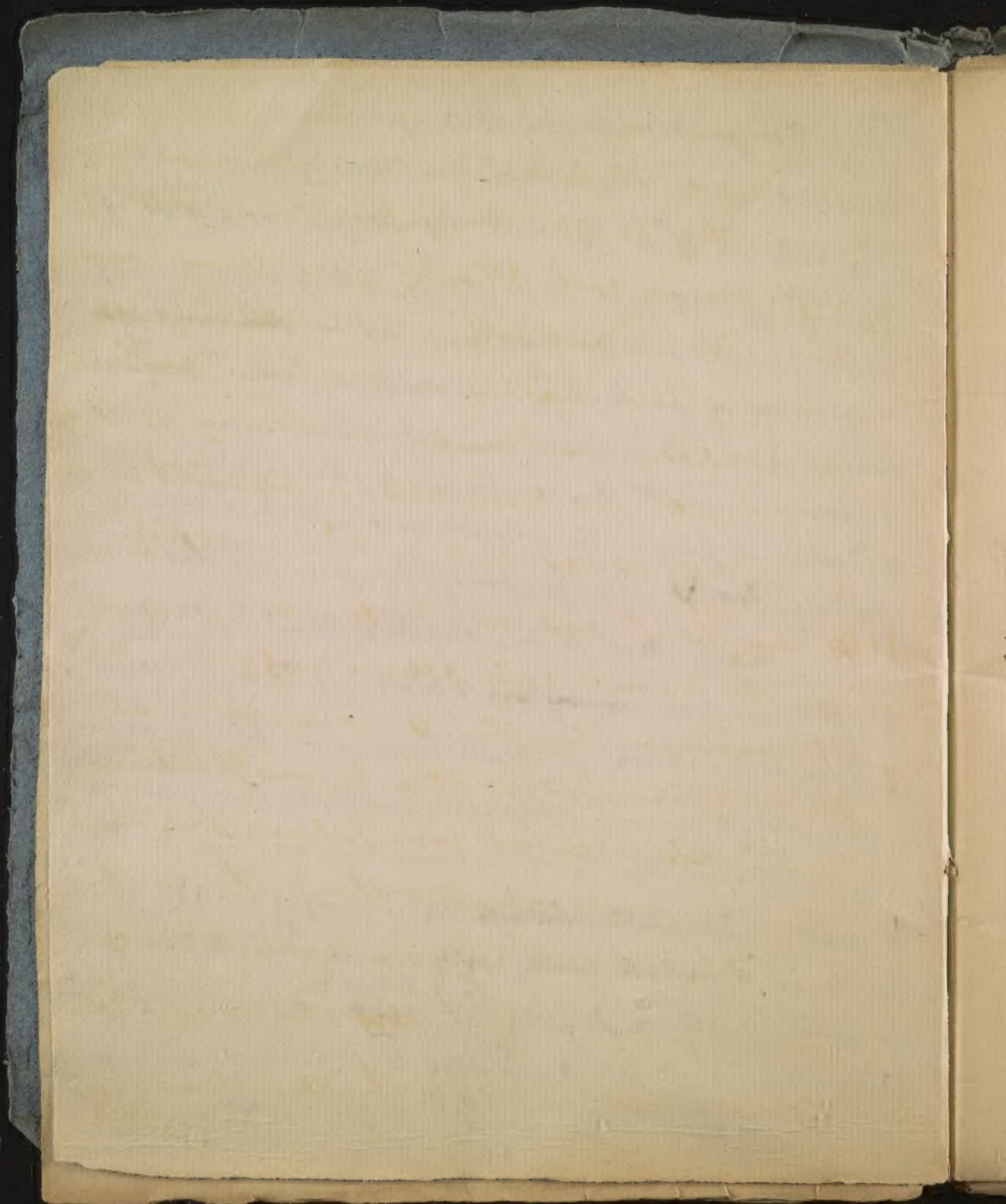
✓ ~~The~~ The words of Dr Sydenham are <sup>an</sup> excellent lesson to physicians upon this subject: "were a medicine offered to me (says this great & good man) that would cure all the diseases of the human body, upon condition that I should keep the composition of it a secret, I would refuse to accept of it."



Their obligations to discharge those duties are  
 founded upon the same Authority as those which  
 they owe to their God and their neighbour; <sup>but</sup> if  
 this were not the case, they are imperiously  
 called upon to perform them by the <sup>necessity</sup> ~~advantage~~ of  
 cooperation in study, <sup>of</sup> sympathy in labor, and reci-  
 procal aid and support, in order to exercise their  
 profession with Advantage to themselves, and  
 to protect it from the prejudices and Unkindness of the  
 World. ~~That~~ The design of the present lecture  
 is to point out those duties, and to suggest  
 motives for ~~carrying~~ reducing them to practice.

I The first duty, I shall mention that is im-  
 -munebent upon physicians, is to communicate <sup>to each other</sup>  
 all the knowledge they acquire by reading, or ob-  
 -servation, ~~to each other~~. In a profession in which  
 truth is acquired with so much difficulty, and  
 in which its application is <sup>of so much</sup> ~~so~~ importance, this  
 duty cannot be omitted with increasing  
 guilt in a greater or less degree. V







cities and villages and in some parts of our  
country of whole districts to meet weekly,  
monthly or quarterly for the purpose of  
informing each other of every thing new  
they had respectively met with in the  
course of their reading or practice. ~~These~~ Such  
associations have existed in many parts of  
the world, and have always attended with  
great individual and public benefit.

II. <sup>Physicians</sup> ~~They~~ should exercise the strictest justice, &  
 candour towards each others professional  
characters. They should contradict all  
such calumnies as they know & believe  
to be ~~void~~ without foundation, and where  
they are not satisfied that this is the  
case, they should inform each other of  
them, in order that ~~they~~ they may be  
reputed, ~~where~~ where a brother has  
erred in



✓ The honor of which ~~as dear to a~~  
~~and this should always be considered as~~  
~~the physician protect and cherish by~~  
• a physician with as much care as if  
it were his private property.

✓ ~~Things~~ which should always be considered  
as a part of our property, and



~~his~~ opinions or practice, no advantage should  
 be taken <sup>either of in order</sup> of ~~them~~ to injure his reputation  
 or business. His errors are probably the  
 errors of the profession. ~~By concealing them~~  
 them, ~~errors~~, we protect the honor of our profession, & <sup>thereby</sup>  
~~thereby~~ we promote ~~the~~ <sup>we thereby</sup> ~~the~~ <sup>our</sup> ~~profession~~  
~~honor & glory, and thereby~~ <sup>we thereby</sup> ~~promote~~ <sup>our</sup> ~~our~~  
 own interest, as well as that of ~~our~~ <sup>our</sup>  
~~our~~ <sup>mistaken</sup> ~~brothers~~ brother. This the truth of  
 this remark was ~~was~~ obvious in this  
 city in the year 1793. The publications  
 which were intended to injure individual  
 physicians only, affected the credit of the  
 science of medicine generally, to such a  
 degree, that many people died without  
 sending for a physician, or recovered by  
 trusting to nature, or the common  
 home remedies of their friends, or nurses.  
~~From this fact, we see that if~~  
~~if moral considerations will not deter~~



<sup>at</sup>  
<sup>1.</sup>  
 V<sup>B</sup> The first question to be determined <sup>under</sup> ~~on~~  
 this head is, what qualifications in ~~the~~  
 practitioners of ~~medicine~~ <sup>physic</sup> should entitle  
 them to be met in a sick room? I an-  
 -swer, a regular education in medicine  
 without any regard to a medical title.  
 But <sup>there</sup> are cases in which a consultation  
 should not be objected <sup>even</sup> to with quacks, I  
 mean where ~~patients~~ <sup>will not consent</sup> ~~may be~~ <sup>to</sup> ~~in~~ <sup>their</sup>  
~~hands~~ to ~~give~~ to dismiss them, and  
 where the loss of ~~the~~ life may be <sup>the</sup> consequence  
 of not resuming them out of their hands.  
 This need not prevent our ~~exposing~~ <sup>their</sup> ~~them~~  
<sup>ignorance</sup> at other times, and doing every thing that  
 lies in our power to obtain, and ex-  
 -cute laws to <sup>expel</sup> ~~exclude~~ ~~dismiss~~ them  
 from the ranks of our profession.



5

~~and never exposing the ignorance of our  
personal interest should have that effect, for  
brethren, let us recollect ~~before~~ that we cannot  
injure them,  
~~but~~ without indirectly injuring ourselves.~~

III As the principal intercourse of physicians  
with each other is in consultation, I shall  
make a few remarks upon the conduct which  
should regulate them. V

2 In ~~the~~ all consultations ~~that~~ the aid  
of further medical advice is suggested either  
by the physician himself, or by the friends  
of a patient, or his friends. ~~The~~ In the former  
case, the physician has a right to name  
that person to assist <sup>him</sup>, whose principles &  
mode of practice accord most with his  
own, and in whose honor he has full  
confidence. In the latter case, a physician  
has a right to object to a consultation







7  
with a person ~~whose~~ in whom those pre-  
-requisites to harmony and success do  
not take place. I consider this as one of  
the prerogatives of a physician which should  
never be surrendered either to the impossi-  
-bility or power of a patient, and where it  
cannot be maintained, a physician should  
retire and leave his patient to <sup>the consulting</sup> ~~his~~ physician  
whom ~~he~~ <sup>he</sup> has preferred. This is an act of  
reciprocal justice, and no blame should  
be incurred by it on either side. The ill  
consequences of ~~it~~ such a step (if any should  
occur) will be far less, than a consultation,  
or rather a controversy between two phy-  
-sicians of discordant opinions, and  
modes of practice, and who are secretly



V Occupy the same rank in our principles  
and conduct as Veracity and justice. Its  
importance will be greatly enhanced by  
attending to the serious consequences of  
neglecting to practise it, for the =



8

hostile  
~~confidentially~~ to each other.

by the preliminaries of a consultation being  
3: ~~consultation being agreed~~  
thus settled, the next duty ~~has to do~~ physicians  
owe to each other is punctuality in <sup>complying</sup> ~~working~~ with  
their engagements to visit their patients exactly at  
the same time. In the common Affairs of  
life, punctuality in business, has been called a  
minor  
~~virtue~~ virtue, but in the practice of medicine  
it is a virtue of <sup>the first magnitude</sup>, and should  
neglect ~~of it~~ <sup>is often</sup> attended with the consequences of  
vices of the worst kind. ~~that is one of which~~  
~~is the loss of life~~ <sup>time</sup> Every <sup>time</sup> a physician vio-  
lates an engagement with one of his brethren,  
he robs him of that which was not his  
own, that is of minutes, or hours devoted to  
successive appointments, and thereby detracts  
from his reputation, as well as endangers







the lives of his patients. I am not singular  
in the ~~high~~ <sup>importance</sup> ~~rank~~ which I have attached  
to this virtue. A noble ~~man~~ <sup>platonian</sup> in  
England had to high a sense of the moral ob-  
-ligation of punctuality that he once said  
"Had I agreed to meet one of the poorest of my  
tenants at a certain hour in a remote wood,  
only for the purpose of playing pool, no  
consideration should induce me to disappoint  
him". I have mentioned this anecdote in  
an address to the Graduates in medicine in  
the year 1810, but it is to repeat with good  
sense and justice that it cannot be mentioned  
too often, nor too deeply impressed upon the  
memory of a physician.

~~A~~ <sup>4th</sup> ~~second~~ duty which physicians owe to  
each other <sup>in consultations</sup> is civility. In their meetings



✓ Too much importance cannot be attached to them. They are the Oil that causes the wheels of cultivated society to move, not only without emitting ungrateful sounds, but to send forth musical tones. The absence of them, constitutes one of the greatest evils of human life. Incivility in all its forms is a real and positive injury.

"Small slights, contempt, neglect, warred with hate, says the poet  
"make up in number, what they want in weight; and hence we <sup>often</sup> find  
they are followed on the part of the person who is the subject of them, with suspicion, coldness, Unkindness, and finally with open hostility and revenge. ---



to consult together, ~~tho~~ whether weekly,  
 daily, or oftener, they should resort each other  
 with the usual inquiries and ceremonies  
 which ~~to~~ nature has dictated, & custom  
 sanctioned among all the civilized nations  
 in the world. They should part from each  
 other in the same manner. Where ~~any~~ <sup>the</sup>  
 usual forms of good breeding are ~~kept~~ practised,  
 it will be difficult for any Unkind feeling  
 to enter the human heart. ~~and where they~~

~~are not, the neglect of them is generally  
 followed by <sup>suspicion,</sup> coldness, Unkindness, and  
 open hostility. I am the more disposed to~~

use the practice of civility in the intercourse  
 of Physicians with each other from <sup>the recollection of the following</sup> ~~having~~  
 instance ~~has~~ <sup>and</sup> of its ~~and various~~  
~~and various~~ <sup>its</sup> offensive nature, ~~and~~







~~Conspicuous in this city.~~ Two physicians  
in this city  
were called to attend a patient at the same time.

One of them met his brother practitioner  
every morning ~~with the usual~~ for several

days with the usual forms of respectful  
behaviour, and parted with him in the

same manner. To these forms, no

return was made. The physician

who ~~was~~ treated with this indignity, with

difficulty assumed the same mode of be-

haviour, and for several weeks they met &

parted daily without exchanging a word with

each other, except <sup>upon</sup> the subject of this patient's

disease. Not even a nod of the head indicated

that they were fellow men. ~~or members of~~

~~the same human family.~~ <sup>The</sup> ~~One of~~  
physician







~~belonged~~ had 12 ~~reluctantly~~ <sup>reluctantly</sup> assumed  
who ~~appeared to belong to the same species~~  
these brutish manners,  
remarked afterwards to one of his friends,

that their conduct often reminded him of  
two horses <sup>entering to</sup> ~~marking out~~ their respective ~~stalls~~  
adjoining stalls in a stable, after being ~~parted~~  
<sup>separated</sup> during the day, ~~and parting from each other~~  
~~every morning after~~ without looking at any  
thing but their food, ~~and parting~~ <sup>receiving</sup>

~~this collar the next morning~~, and parting  
the next morning without any other  
with each other ~~in the same manner~~  
feeling, ~~or regret~~ than that which arose  
from having their managers and their rack.

~~For the ~~stupid~~ and insensibility of that physi-  
cian ~~which was thus devoid of the~~  
~~manhood~~ <sup>social</sup>  
~~manhood~~ of a human being to the duties  
which he owed to his brother practitioners,  
there was no ~~intensity~~ <sup>insensibility</sup> to  
the compensation he expected for his~~







Visits to his patient. It was to his heart, what  
the ~~recept~~ and the manger are to the appe-  
-tite of the horse. —

The sick room of a patient should be  
3 ~~in entering a sick room, the physician who~~  
~~was called first, should always precede the~~

~~consult~~ considering as common property  
to both physicians as soon as a consulta-  
-tion takes place. Neither of them in con-  
-sultation should ever enter it alone,

except with the consent or advice of  
his brother <sup>practitioner</sup>. The physician first called, should

always precede the consulting physician  
in entering this patient's room; — he should  
take the lead in asking questions relative  
to the patient's disease, and he should always  
deliver the prescriptions that are the results  
of the consultation. No ~~questions~~ <sup>remedy</sup> not even







a simple drink should be advised without the concurrence of both physicians, and even a question <sup>relative to an article of food,</sup> should not be answered by either of them, without first obtaining by a whisper or otherwise, the consent of the other. The physician who is first called, should always ~~precede~~ <sup>follow</sup> the consulting physician in leaving a sick room, but and upon no account remain <sup>in it alone</sup> ~~itself~~ unless on some service he is required of him in which ~~does not require~~ the Attendance of both physicians is not necessary.

6 In dividing upon the medicines that are proper in the patients case, great delicacy should be observed. Nothing like dictating should be practised by either party. ~~Even~~ Even age & experience should not authorize the







the least departure from perfect equality and  
equality in this part of physicians intercourse  
with other. Remedies should be proposed rather  
in questions, than by way of advice, and  
where they do not accord with a physician's  
~~judgment they should be opposed with deli-~~  
~~eg,~~ and where they are not far removed from  
what is deemed proper, they should be admitted,  
and where they are, they should be opposed  
with delicacy. ~~It is~~ These ~~are~~ Duties  
are of much greater consequence than  
is generally supposed, ~~for~~ <sup>no</sup> there is ~~nothing~~  
situation in which a physician feels him-  
self more degraded than <sup>when he is</sup> ~~to~~ treated like an  
apothecary in a consultation.

There are several separate duties that  
belong exclusively to the Consulting physician.  
He should never visit the patient without



V visit each other when sick, until they  
are sent for. A physician when individual  
has ~~the same~~ <sup>an equal</sup> right to choose the person  
to whom he shall commit the care of  
his life, ~~that~~ <sup>with</sup> a patient ~~is~~, and this  
can only be done by ~~giving~~ <sup>his brethren</sup> an ~~oppor.~~  
~~never~~ <sup>obtruding</sup> ~~visits~~ <sup>visits</sup>, to  
~~him~~ <sup>him</sup> or prescriptions <sup>upon</sup> ~~for~~ him. Physicians  
should never



the physician who was first called, rely upon  
 the occurrence of ~~some~~ <sup>an</sup> alarming symptom,  
 and in the absence of the family physician  
 from home. He should avoid the appearance  
 of extraordinary solitude, apidity, or  
 sympathy in the patient's case; - ~~he should~~ <sup>and should</sup>  
~~let~~ the remedies he has suggested become the  
 successful ones in curing the disease, he  
 should divide the credit of ~~it~~ <sup>them</sup> with the ~~physician~~ <sup>his</sup>  
 brother physician, and if ~~the case should~~  
~~terminate fatally~~ he should assume an equal  
 share of responsibility to the patient's friends,  
 and the public, if ~~it should~~ the disease should  
 have a fatal issue. We return to take notice.

<sup>is that</sup>  
 §IV. Physicians should never <sup>v</sup> charge any  
 thing for their attendance upon calls  
 to their families, while they continue to  
 exercise a common profession. ~~their~~  
 their



<sup>18</sup>  
The obligation to attend the families of physicians gratuitously, should cease as soon as they decline the practice of medicine, and devote themselves to other occupations.

V In all cases in which a physician ~~is~~ called to a sudden indisposition, or ~~any~~ an accident in a family in which he does not <sup>is</sup> statedly attend, he should prescribe for the patient afflicted with them, and afterwards resign him to the family physician without making a charge for his visit. He should moreover

~~Physicians should~~ attend the habitual patients of <sup>his</sup> brethren, during their sickness, and absence from home, and surrender to them the profits of <sup>his</sup> ~~their~~ services, upon their return, or recovery.

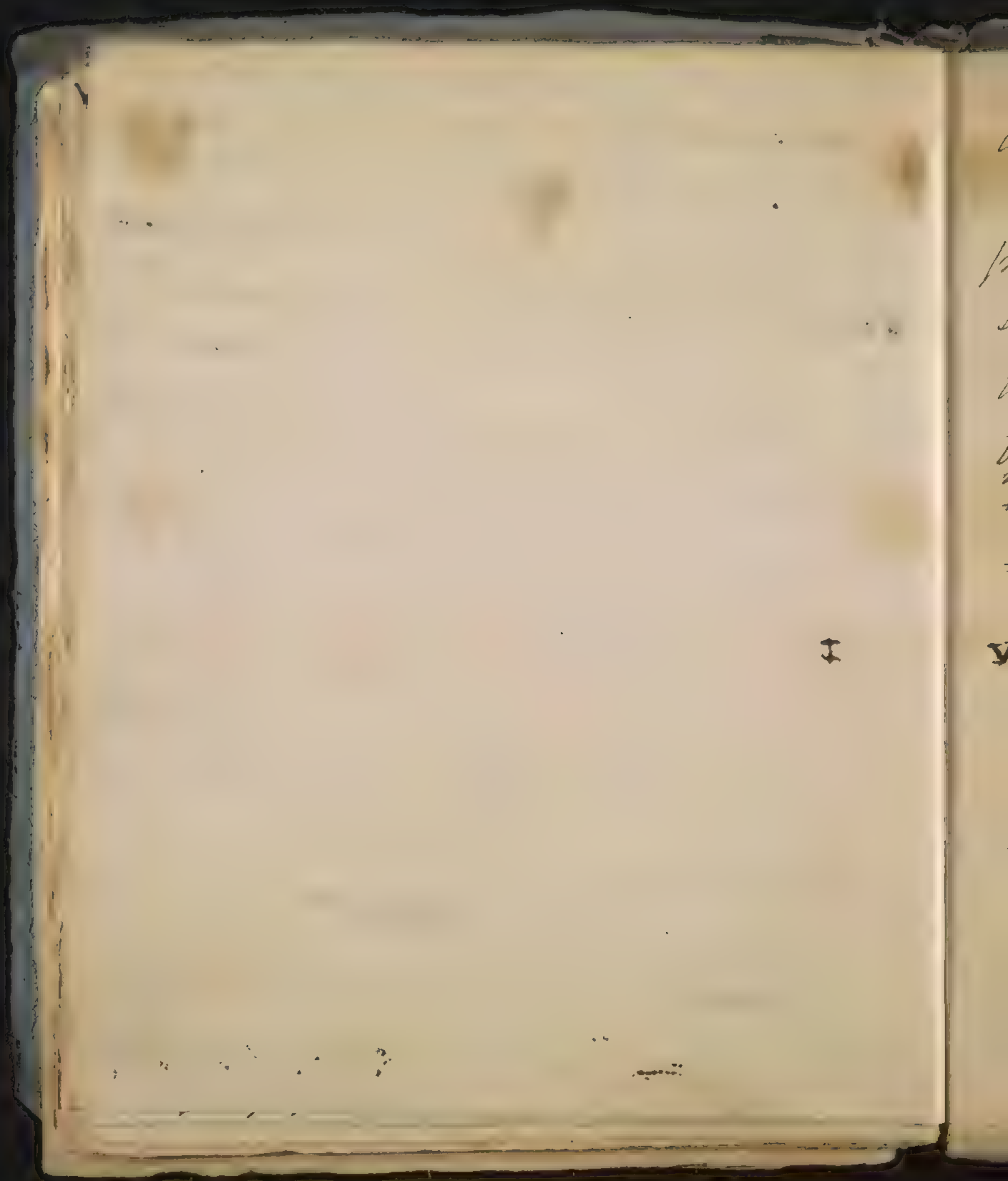
VI ~~That~~ In Cases where a patient sends for a physician who has been under the care of another physician whom he wishes to discharge, it will be improper to visit him unless the first physician be retained, or unless the consent of the physician who is discharged, be first obtained.



Services should be alike gratuitous to their  
widows and children when they are left in  
reduced or very limited circumstances. ✓  
~~Consent of the physician who is discharged, to~~  
~~first obtained~~

**VII** Physicians should  
~~by their assistants~~ ~~also~~ ~~oblige~~ ~~to~~ cooperate  
in all plans for advancing the ~~interests~~  
profits of the profession, by a sameness  
of charges for the same services, by  
an equal duration of credit, and by their  
assisting each other in collecting their fees &  
debts. It is a common thing for young  
physicians to consult old ones by letter for  
advice in new and difficult cases. This should  
always be given ~~gratis~~ freely where the patients  
are poor, but where ~~this is not the~~ <sup>those</sup>  
case, ~~the~~ letters should always be accom-  
panied with a fee especially where the







Advice is asked at the request of the patient.  
~~Thus~~ The obligation of this duty in young  
physicians to old ones is enforced by the study  
and labor that are required to answer letters  
for medical advice, by the time they abstract  
from <sup>profitable</sup> ~~other~~ business, and in some cases by  
the fees received in this way  
it being the principal ~~and~~ <sup>source</sup> ~~source~~ of re-  
-source of a physician in the evening of  
his life.

VIII

~~There remains to be mentioned but  
one duty, it is the duty of physicians to live  
in harmony with each other. One more  
duty which physicians owe to each other,  
- we have of a herculean task, of herculean  
labor, but we have nothing of herculean  
virtue, and yet that kind of virtue is  
necessary to carry into effect the duty that  
I allude to, and that is, to live in harmony~~







with all the members of ~~our~~<sup>their</sup> profession.  
 I am aware of the obstacles to this duty, &  
 that medical controversies, and medical  
 hostilities are proverbial in ~~our~~<sup>all</sup> countries.

To what cause shall we attribute this problem  
 in morals, that men who ~~are~~ should be  
 united together by ~~the~~ mutual studies, mutual  
 labors, and sufferings, and whose hearts  
 should grow their familiarity with sickness  
 and distress should always be attuned to kind-  
 ness and justice, should be <sup>so</sup> generally the  
 secret, and so often the <sup>open</sup> enemies of each  
 other? — ~~Even private friendships are~~

~~scarcely known among the same.~~ It is true  
 sometimes  
 two or more of them ~~often~~ associate frequently  
 together, but it is <sup>generally</sup> ~~often~~ for the purposes



those rare  
✓ In ~~the few~~ instances in which there have  
been friendships between physicians it has been,  
(with a few exceptions) among those of them <sup>only</sup> who  
have lived at a distance from each other, or in cities  
so large as to prevent competition, or where they have  
been connected in business, or by ties of consanguinity.

A ~~transmission~~ <sup>Clergy</sup> in which the ~~examples~~, the law-  
yers, the merchants, military men, and mecha-  
nics of the same occupations live <sup>in harmony</sup> with  
each other. The same remark applies to ~~some~~  
species of brutes of the same species in every  
part parts of the world.

of forming partnerships in consultations,  
 or of attaching a powerful medical antagonist,  
 with more success, or to defend themselves  
 from his insolence or injustice. <sup>friendship</sup> ~~There~~ <sup>has</sup> nothing to do with these combinations.  
 They are <sup>merely</sup> ~~inimical~~ defensive & offensive  
~~league~~ alliances, and founded only in  
 interest, malice, or a principle of self  
 preservation. The difficulty of solving  
 the problem I have mentioned is much  
 increased by attending to the conduct of the  
 members of other professions. <sup>to each other.</sup> ~~to each other.~~  
~~The Quakers deposit all their kind~~  
~~the Quakers of the year leave all their~~  
~~hostility to each other at this Court, and~~  
~~live together like friends and Quakers.~~  
~~The friendly joke, or the pleasant anecdote~~  
~~at any court for the instant in settling~~  
~~the business of their dockets, the friendly~~





22 ~~descend to~~  
~~But should we pass further, and open~~  
~~the gates of Japhet, we should find in~~  
~~the language of Milton, that even~~

Even  
"Devils with dwils, firm Concord hold," to  
use the words of Milton,  
and thereby writing with all the intelligence  
and animation <sup>clashes of creatures</sup> that have been

mentioned, in reproaching physicians  
as <sup>the only</sup> instances of beings of the  
same nature, and of the same pursuits,  
being enemies to each other.

Other I am aware that it may be said that  
there are <sup>in Biography</sup> records of the most ~~perfect~~ and  
disinterested <sup>and durable</sup> friendships existing <sup>between the</sup> individual

members of the profession. This is true,  
but it has generally been where they have  
lived at a distance from each other, or in  
cities so large, as ~~not~~ to prevent com-  
-petitions, or where they have been



12. 12. 12. ~~names~~ in the history of man

V Let him listen to the following Account of the manner in which the dispute was carried on some centuries ago between a number of physicians, whether a Vein should be opened on the affected, or ~~On the oppo-~~ side side in a phurisy. Such says Dupui was the reason that this dispute inspired; that each party contended for their favorite practice as for their Altar, and each deemed their Opponents worthy to expiate their errors by fire & faggot.  
further

Let him ~~only~~ recollect, that Vesalius was driven from Paris into a foreign extensive Country, and Dr Harvey from ~~vacations~~ & lucrative business in London <sup>im-</sup>mediately after their <sup>respective</sup> discoveries in Anatomy and physiology by the hatred of their cotemporary physicians, on

~~connected by brasses on the ties of consan-~~  
~~quinity~~ Hatred has been divided by the  
 into four different kinds as related to certain  
 professions or pursuits. They are ~~known~~ <sup>known</sup> by  
 the following <sup>viz:</sup> the odium theologicum,  
 Latin epithets, ~~which shall not be~~  
 the odium politicum, the odium philologi-  
cum, and the odium medicum. The  
 last of which is the most intense of any  
 of them. If any one is disposed to doubt it,  
 let him read in modern times  
~~it~~ <sup>look at</sup> the controversies between the  
 College of Physicians, and the licentiates of the  
 City of London, - ~~look at~~ <sup>or</sup> the <sup>late</sup> publications  
 of John Bell and Dr. Gregory in Edinburgh,  
~~at~~ <sup>or</sup> the newspapers of the City of  
 Philadelphia in the year 1794. You  
 may form some judgment of the violent  
 contents of the last, when I add, that



... the history of man  
to the "opening of the mouth of hell" ~~against~~  
~~against one of the physicians of the city,~~  
~~and by a clergyman of New England~~  
and ~~to~~ the effects they were intended ~~and intended~~  
to produce upon him, were afterwards com-  
pared by a clergyman in New England to  
"a medical crucifixion". No controversy upon  
theological, political, or philological subjects  
~~has~~ I believe have ever produced such strong  
and characteristic allusions to illustrate the  
force of malice, and particularly from the  
lips of

they were compared by a Clergyman in the Delaware State to the "Opening of the mouth of hell;" and the effects they were intended to produce  
to ----- but here I will stop the detail of the serious controversies of physicians, and proceed to analyze <sup>the</sup> disposition in the human mind, that produced them. ~~And~~ I shall begin by remarking that it is

~~of men accustomed to the so called better nothing but the mild and benevolent precepts of the Gospel.~~  
~~to describe it. Allusions were borrowed from characteristic allusions to illustrate the force that produced these differences that have characteristic illustrations of malice, the lips of men accustomed to the so called better nothing but the mild and benevolent precepts of the Gospel.~~

Let us analyze ~~this~~ the ~~malicious~~ disposition that produced these the suggested allusions, and suggested the allusions from the scriptures, to describe that have been mentioned. It is



... in the history of man

Operating constantly in attempts to  
V ~~constantly~~ detract from the business, or reputation  
of better physicians.

~~the~~ ~~It is~~ ~~briefly~~ ~~described~~ of a compound  
 nature, and consists of two passions ~~com~~  
 acting sometimes separately, and again  
 jointly in the human mind. ~~and~~  
 These are the love of money, & the love  
 of fame, the former has been called the  
 root of all evil. ~~It is the~~ ~~spring~~ ~~of the~~  
~~evil.~~ The latter has produced public and  
 private <sup>cruelty and</sup> ~~injustice and cruelty~~ in all ages  
 and countries. It has subverted kingdoms,  
 and ~~end~~ enlarded nations, and crimsoned  
 the half the waters of our globe with blood.  
 These are its public evils. In private life it has  
~~and let the same~~ ~~considered~~ ~~treacherous~~  
~~to of individuals to give away their lives~~  
 broken many millions of ~~individual~~  
 hearts. — But why should physicians  
 above all other classes of men be the  
 depositaries of these <sup>baneful</sup> ~~po~~ passions? They  
 are made of the ~~same~~ <sup>same</sup> parts of flesh ~~to~~



V That should <sup>adorn</sup> ~~improve~~ them with personal virtues, and defile them with professional vices?

~~V The different tribes of Indians in our direct living bodies and pass their lives amidst the cries of butchered women & children, and yet they~~

N live together in a constant exchange of ~~kind and good~~ <sup>kind</sup> offices. The problem is a difficult one; but I shall endeavour to solve it.

26  
What is there in the Study and practice of medicine  
that should render them friendly to the members of  
all other professions, and hostile, only to the members  
of their own? — And that should unite such op-  
posite qualities in their characters as to be angels in  
a sick room, and gladiators of out of it? — Is it a  
habit of dissecting dead bodies in early life of insensibility  
contracted by dissecting dead bodies in early life, & increased  
afterwards by a familiarity with pain & <sup>dissection</sup> ~~dissection~~? By  
no means. The different tribes of Indians in our country  
dissect living bodies with their <sup>instruments of death</sup> ~~own hands~~, and pass their  
lives amidst the cries of butchered women & children, & yet they

yet they live in harmony with each  
other? It is to be ascribed to ~~this~~ <sup>the</sup> living  
habits more general prevalence of  
impediments, and <sup>of</sup> contempt of the painful  
precepts of the Gospel, <sup>by physicians</sup> than <sup>by</sup> other men?

— No — this is not the case. Lawyers  
and military gentlemen who are ~~not~~ <sup>are</sup>  
~~not~~ <sup>are</sup> equally indifferent to the  
truths and precepts of Revelation, and



✓ The Clergy often meet in Conventions and Synods, and relax themselves from their labors in the ~~the~~ hospitable Society of their lay brethren. The lawyers ~~meet~~ meet often at the bar, and in the recess of their Courts, ~~meet~~ frequently at each other's tables. The merchants meet daily at ~~the~~ <sup>a</sup> coffee houses, ~~and~~ <sup>or an</sup> exchange, and often at private and public ~~dinners~~ <sup>entertainments</sup>. Military men meet frequently on the same parade, and daily at the same mess. So closely are these gentlemen united, that they seldom speak of each other but as brethren, and it a fact not generally known in the history of that Clasp of arms in the British Army, when any one falls in battle, his clothes, and ~~other~~ other effects when sold, bring double and triple their value; from a desire which each Officer feels to <sup>help</sup> ~~help~~ something that shall constantly remind him <sup>beneficial</sup> ~~beneficial~~

of his departed brother. But the ~~social~~ <sup>and convivial</sup> beneficial effects of ~~the~~ <sup>social</sup> ~~and~~ <sup>convivial</sup> intercourse ~~do to do~~ extend still further. The peaceful dispositions of the gregarious Animals appear

Man has been defined by the ancient Greeks to be a political or social Animal. All his happiness and most of his virtues are derived from his intercourse with his fellow creatures. It is from the constant operation of this social principle, that the Clergy, the lawyers, the merchants, the military men and the mechanics live in harmony with each other. Their professions and occupations are all gregarious, <sup>by</sup> which means they are associated necessarily in business, and naturally in convivial society.

<sup>to be derived</sup>  
 ✓ in a great measure from their feeding together in the same pasture, or in the same stable, or under the same shed. This supposition <sup>is rendered still more probable by</sup> ~~derives from~~ the hostile dispositions of those animals to each other, and to all others, that feed alone. Devils ~~that~~ live in ~~harmony~~ <sup>with each other</sup> it is true are not united by convivial ties, but they are. Their harmony is derived wholly from their being gregarious. They tempt, they seduce, and they do mischief in companies. This is evident from many parts of scripture, and particularly from the history of the two men that dwelt among the tombs in the country of the Gadarenes. They were possessed not by <sup>one</sup> ~~an~~ <sup>evil spirit</sup> but by a "legion" of devils.



V at the same table, <sup>and</sup> ~~generally~~ partake of a  
 part of the flesh ~~of~~ of the same animal, of  
 a <sup>portion</sup> ~~part~~ of the same loaf of bread, of vegetables  
 cultivated in the same garden, and of wine  
 expressed from the same grape, become the  
<sup>by</sup> subjects of a kind of physical affinity blood  
 of blood, flesh ~~and~~ of flesh, and bone of ~~bone~~  
~~for several days or perhaps~~ of each other for  
 days or perhaps weeks. Afterwards. This is not  
 mere speculation. The sentiment is deeply  
 founded in human nature as will appear  
 from the following fact. Two gentlemen dined  
 with a physician in London who told them  
 many <sup>incredible</sup> ~~wonderful~~ stories of his extensive <sup>business</sup> ~~and~~  
 successful practice. On their way home, one  
 of them took notice to the other of the improb-  
 ability of the stories they had heard. "Stop - stop  
<sup>company</sup> ~~said~~ (said he) let us wait till all his wine  
 has passed out of our bodies before we abuse  
 him." But there <sup>are other</sup> ~~is at a convivial table~~  
 sources of the Union, <sup>of persons who sit down at a convivial</sup> ~~of persons~~ table.  
 An accidental







✓ to have been in daily use among the heathen  
Nations, that infected them with their Vices, for  
experience has proved that those Aliments are  
perfectly wholesome in similar Climates, & to per-  
sons in the same state of Society.

But convivial Society proposes not only a  
physical and moral retrospective, <sup>but a prospective</sup>  
influence upon the <sup>present</sup> ~~future~~ <sup>tempers of men.</sup>  
~~state~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~future~~ <sup>participation</sup>  
where meetings for that purpose are faithfully  
attended, the <sup>constant expectation</sup> ~~prospect~~ of them is calculated to  
prevent <sup>Sentiments and</sup> ~~Antagonistic~~ feelings of Unkindness  
to the persons with whom we are <sup>shortly</sup> to sit down  
at the same table, and whom we expect to address  
with the usual expressions of civility & respect.

31  
This moral influence of Criminal Society is strongly  
illustrated under certain circumstances, by its  
contrary effects. It was one of the causes of the corrup-  
tion and Vices of the Children of Israel in their  
journey through the wilderness, and it was probably  
to prevent its future and more extensive operation  
that Moses commanded the Jews to abstain from  
hogs flesh, and sundry other articles of animal food  
which appear V

I have thus gentlemen endeavored to point out  
the causes of the harmony ~~which~~ that subsists  
between the members of the different pro-  
fessions and occupations of men ~~and~~ which  
restrain within just and honourable bounds,  
the same passions for wealth and fame that  
produce the divisions of physicians. I have  
likewise ~~endeavored to show~~ <sup>endeavored to show</sup> the influence of  
those causes in promoting harmony among  
other classes of beings. In this attempt I hope  
I have discovered the true ~~causes~~ <sup>causes</sup> & only cause  
of the hostility of physicians to each other.



V delineate the knowledge ~~and contents~~ of  
new publications, — of prevailing diseases, — of  
~~difficult cases, &c~~  
new remedies, and of obtaining the aid of,  
multiplied experience in difficult cases, but they

~~hostility to each other~~ The disease is not an  
 incurable one. I shall proceed with great  
 pleasure to suggest <sup>means for destroying it.</sup> ~~Procedures for it.~~

These are,

1 Frequent meetings for the purposes of  
 medical conversation. This will be far  
 more useful than meetings in societies  
 in which business is conducted agreeably  
 to the forms of legislative bodies, and where  
 that business consists chiefly in balloting  
 for members, making or altering Bye  
 laws, ~~and~~ collecting fines, and settling  
 treasurer's accounts. The Advantages of  
 such meetings for conversation <sup>would</sup> be  
 very great <sup>if they</sup> ~~as they~~ <sup>only</sup> ~~would~~ ~~contribute~~  
~~Subjects, but a only contributed to diffuse~~  
~~more medical objects knowledge, but they~~  
 = will extend much further. They ~~will~~  
 will abstract the Attention that gets an



V are sometimes excited by the discussion of  
~~public~~ questions upon what the French call "civil  
medicine" in public newspapers; They will wear  
away the gloom, and asperity of temper which  
are often contracted by our familiarity with

~~lastly they will abstract the attention~~  
the distresses of our patients, or by their impatience  
and injustice. both of which often discover them-  
selves in our conduct to our brethren; and <sup>lastly</sup> they  
will favour the explanation of a real or imaginary  
offence that may have been given to a brother  
practitioner without leaving it to fester in the  
Mind =

inordinate and unjust love of money & fame, for they  
~~promote and generate a more intimate~~  
are both solitary vices. They will promote a more intimate  
acquaintance of physicians with each other  
than can be acquired in <sup>casual</sup> consultations,  
or interviews in a street or upon the  
great road. They will ~~before~~ <sup>destroy</sup> ~~trap~~ those preju-  
dices which ~~are naturally bred to against~~  
~~large numbers of our brethren~~ <sup>gloom & the</sup> ~~are~~ <sup>superstition of</sup>  
- They will wear away <sup>are</sup> ~~the~~ <sup>after</sup>  
temper which ~~is the foundation~~ <sup>contrasted by</sup>  
our familiarity with the distresses, or by the ingratitude and  
~~the~~ <sup>ingratitude</sup> ~~of our patients,~~  
both of which ~~are~~ <sup>after</sup> ~~discovered~~ <sup>themselves</sup> ~~in our~~  
~~conduct to our brethren; and if~~ <sup>they</sup> ~~imagined~~  
various the explanations <sup>of great or imaginary</sup>  
~~are given by accident, or raised to a brother~~  
~~offences that may have been~~ <sup>to a brother</sup>  
practitioner, it ~~may be explained, and~~  
~~be without being left to fester in his~~ <sup>mind</sup>  
- Until it ends in an incurable fore. Those  
~~meetings~~ <sup>meetings</sup> should be weekly in all cities  
and large towns, and monthly, or quarterly,  
in all country places according to their extent.



that  
V that a number of physicians meeting,  
~~and sitting down once to meals leaving their~~  
having their professional habits & characters  
at home, and ~~rather~~ meeting & sitting down  
~~as~~ at the same table once a month, or  
often, <sup>as fellow citizens,</sup> ~~and looking back with delight upon~~  
~~the classic ground~~ as friends, <sup>as</sup> Scholars, and  
as gentlemen, and looking back with delight  
at the classic ground over which they  
walked in early life, or rambling with  
modern travellers over the native cities of  
and countries of Religion and Science in the  
Eastern world, or contemplating with a  
philosophic and sympathizing eye the  
folly of governments, the rage of parties,  
the enmity of nations, and the distress of war,  
and finally <sup>depending</sup> all public and private <sup>care</sup> in a  
few glasses of wine. Such convivial =

2: Let as much convivial intercourse  
 be kept up between physicians as possible.  
~~I know it is difficult for them to do this in~~  
~~their houses & they must for the~~  
~~of eating being more exposed to the calls of~~  
 patients than any others, ~~that~~ it will  
 be difficult for them to do this in their  
 own houses without neglecting either their  
 business or their company, for which rea-  
 -son they should associate occasionally on  
 at stated times ~~at a public or a private~~  
~~house and dine or sup together~~ <sup>at a public</sup>  
 or private house. The latter should be  
 preferred, from its being most favourable  
 to retirement, and economy. I can  
 scarcely imagine a sight more agreeable  
~~than that of a number of physicians~~  
~~meeting and sitting down to a~~



✓ In such sorrows the heart  
"never distrusts - nor ever loses if this  
be joy." —

35  
 took, or once a month at the same table,  
 taking over the ~~phases~~ <sup>the distaff and</sup> labors, the folio:  
 - tude of the phases and the distaff of  
 the intervals <sup>between</sup> of their meetings, comparing  
 their respective ~~work and instructions~~ <sup>cases and depths in</sup> their  
 practice, assisting each other by their advice  
 in rendering the <sup>labors of the</sup> profession easy & profitable,  
 and ~~proving~~ <sup>proving</sup> every thing disagreeable in it  
 in a few glances of wit. Such convivial  
 societies have existed among physicians  
 in other countries ~~or thought~~ much to the  
 credit of ~~the virtue of medicine~~ <sup>our profession</sup>. They exis-  
 - ted occasionally and partially in this city  
 before the American Revolution. I can  
 recollect few wants of my life with more  
 pleasure than the evenings I spent when  
 a young man in that kind of company.  
 The advantages of such <sup>professional & convivial</sup> meetings  
 would be extensive in their operation.





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in the 1<sup>st</sup> place <sup>22 36</sup> they would ~~to~~ <sup>by</sup> affording us  
much pleasure. Much intellectual and  
moral pleasure. The knowledge we desire  
from ~~innovation~~ is <sup>generally more practical</sup> ~~more useful, and as~~  
~~and useful than that we acquire~~  
~~from books, and the knowledge! peace! - friendship! -~~  
How much are included in those pregnant  
words! - and yet, all that is contained in  
them, <sup>would</sup> ~~may~~ be ours. —

2 They would increase the profits of our profession  
by begetting more confidence in it, and thereby  
~~to~~ induce sick people to send for us ~~more early~~  
and more generally, and to reward us  
more liberally for our services.

3 They would render the ~~professions~~ individual  
of the profession more reputable in the eyes  
of the public. ~~or instead of entering the sick~~  
~~rooms of our patients like gladiators armed~~  
~~with the trophies of successful practice, or~~



V of interesting our patients, or the public  
in our professional prejudices & resentments,  
we should appear to them, as the deputies  
of Heaven, commissioned to guard the health  
and lives of our fellow citizens.

From the view of that has been taken of the  
profession of medicine, I should feel disposed publicly  
to acknowledge my shame in being a member of it,  
did I not recollect that it <sup>has been</sup> ~~is~~ exercised by Hamer,  
Sydenham, Boerhaave, Hottelungill, Cullen, and  
Vesal, who have conferred a dignity upon it  
by their splendid talents and virtues that can  
never be defaced by the follies or vices of any  
of its members.

[illegible]



V to the ~~illustrations~~ physicians whose <sup>names</sup> I  
have <sup>mentioned,</sup> ~~referred,~~ I feel myself impelled to rise  
from my Chair as a mark of my  
respect <sup>and affection</sup> for their Characters - Illustrations  
benefactors of mankind! — — =

trillion of a Lottengill ~~not to be ashamed of~~  
~~it to ever to be ashamed of it.~~  
~~it is rather not to feel a consciousness~~

~~of education~~ ~~in reflecting that I have~~  
~~it~~ ~~ashamed of it did I~~  
~~say?~~ ~~no - gentlemen; and yet I~~  
~~that you should be disposed~~

~~Do not say I partake of their luxury.~~

A Ceryman who visited Italy some  
 years ago ~~recalled~~ for his health and  
 who ~~recalled~~ in riding over the Appian  
 way, that on that very road the Apostle  
 Paul had been ~~led~~ <sup>and in chains,</sup> conducted a prisoner,  
 by a guard of soldiers to Rome, ~~and~~ sud-  
 denly got out of his carriage, and walked to  
 the ~~remaining~~ <sup>his</sup> part of the journey with  
 his head uncovered. With equal reverence  
 to ~~three illustrious~~ <sup>physicians</sup> ~~of~~ I feel disposed  
 to ~~rise~~ <sup>as a mark of my</sup> ~~from my chair~~ <sup>to</sup>  
 regret and affection for their characters. ~~It is~~  
 do ~~honour~~ <sup>to their talents & virtues</sup> ~~of~~  
 illustrious benefactors of mankind! ~~By~~



~~It has imparted a dignity to the profession  
of medicine that can never be assumed by  
the follies or vices of any of its members. =~~

By the Splendor of their <sup>40</sup> talents and virtues you &  
~~they for so long have shone every thing that~~  
~~is little, and by the better society of the latter,~~  
~~virtues, you have~~  
~~they have been~~ Benefactors of  
visions in our profession — the profession of  
~~marked by~~ Receive from this distant  
part of the globe, at this remote period of  
time, and from this temple of Science, the  
homage of our gratitude for your labors  
and examples, and both of which we shall  
endeavour to cherish, and to transmit with  
ever increasing honor to the latest posterity.

Gentlemen! My time of life ~~is~~  
~~me to look beyond the lapse of time or~~  
~~four years for~~ often reminds me that I must  
soon cease to be the tenant of the Chair I  
now occupy in this University. It is certain



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41.

I cannot hold it more than a few years, &  
it is possible the time may be much shorter.  
But were I sure, this would be the last  
introductory lecture I should ever deliver, my  
parting advice to you should be, "treat all  
the members of your profession with justice,  
kind civility and brotherly kindness, and  
~~keep up~~ cultivate medical and convivial in-  
tercourse with each other <sup>as the means of peace and harmony,</sup> in every situation  
in which you may be placed, and in every  
part of your future lives."





























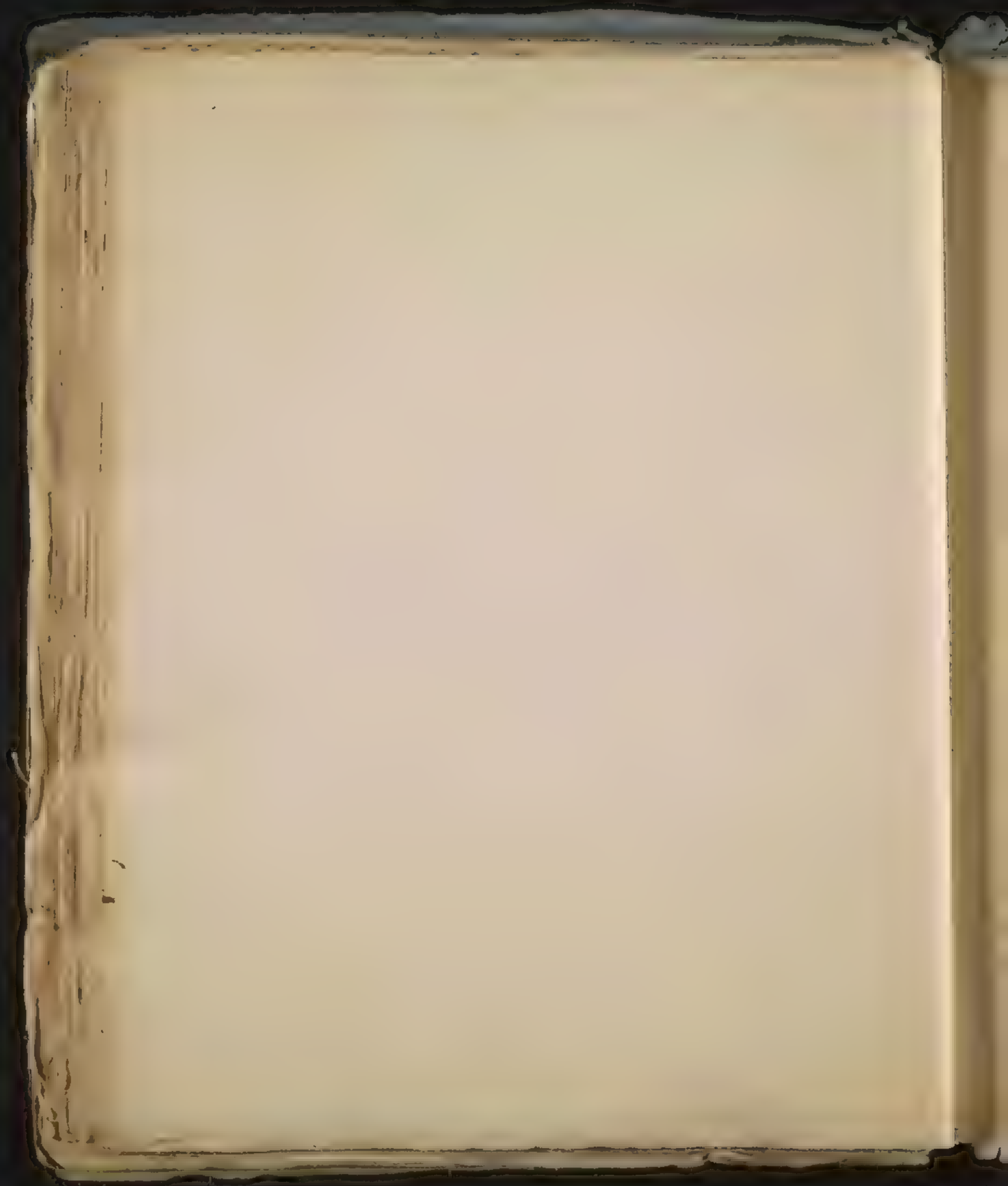








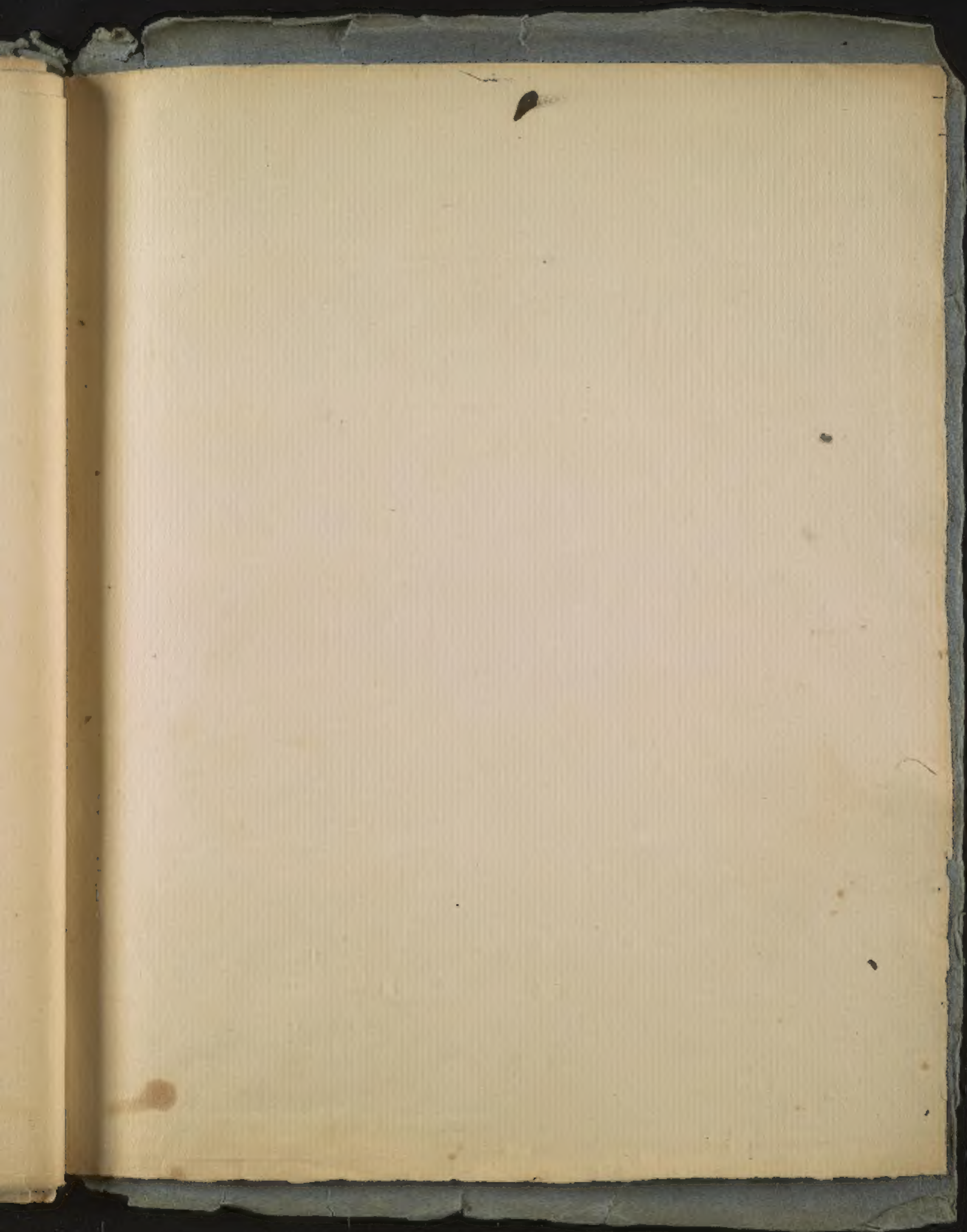




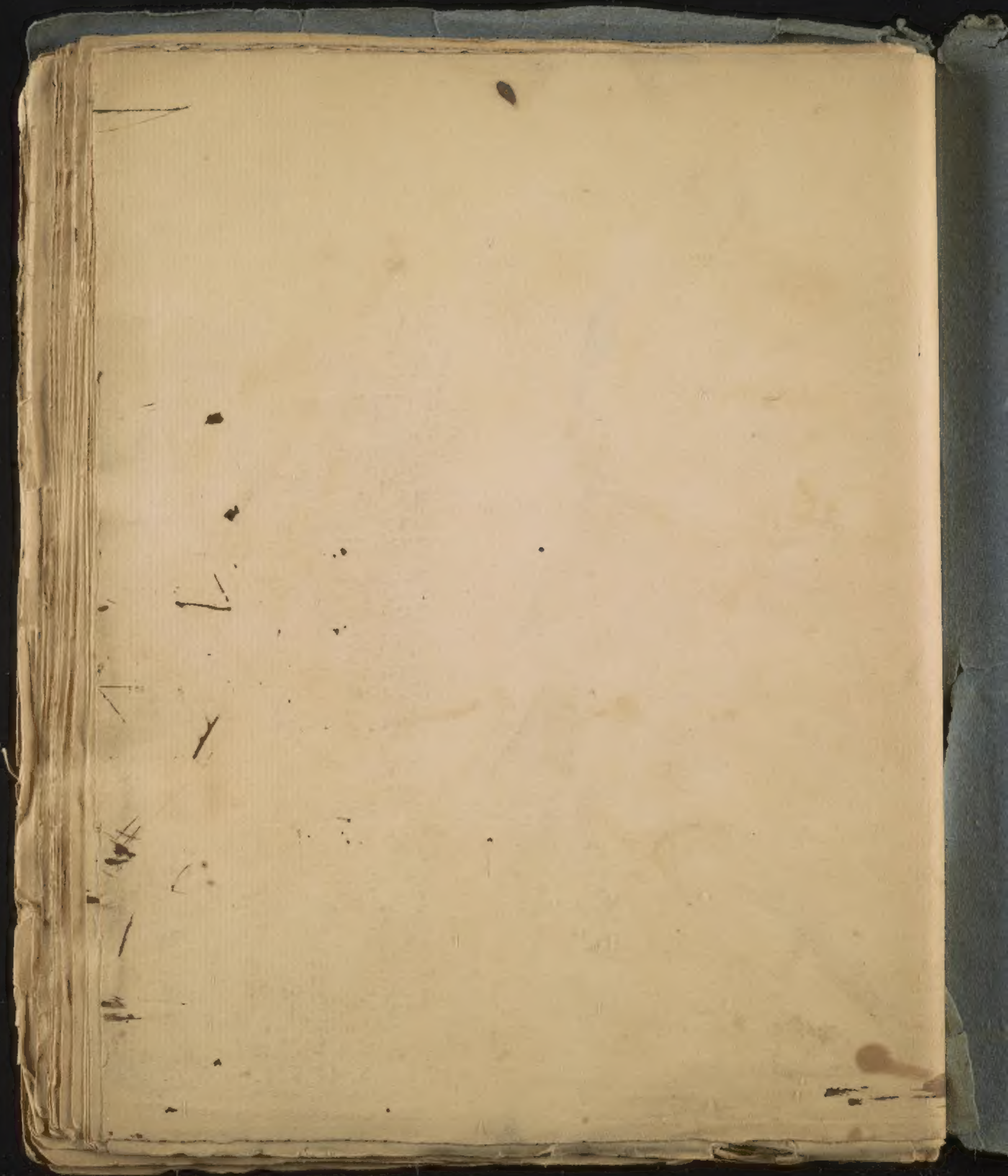














(a/h)



